The DIVINE LIFE

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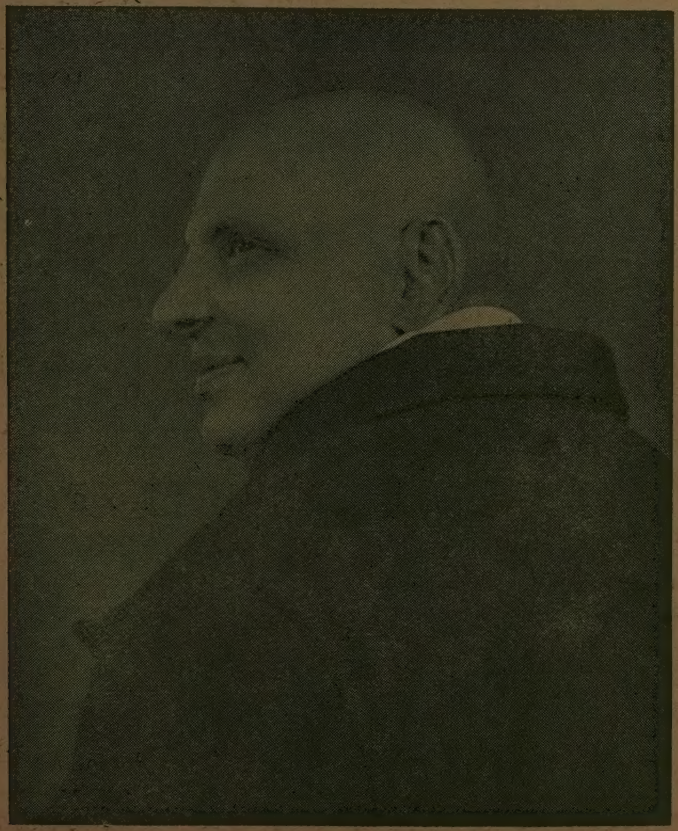

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ॐ

1st October 1951

Sri Pannalal
Amritsar.

If you really want God, you will find Him. Cultivate faith and devotion. To realise God you must have patience, perseverance, purity, burning dispassion and yearning.

Whatever you do, see, hear, feel or taste, think that to be God. Through the grace of the Lord you will be free and ever blissful even in this life.

May Lord bless you,

Sivananda

SPIRITUAL CALENDAR
(Ananda Kutir)

OCTOBER 1951

1st Amavasya; All Souls Day; Navaratri commences
9th Maha Navami
10th Vijaya Dashami
11th Ekadasi
12th Pradosha Puja
15th Poornima
26th Ekadasi
28th Pradosha Puja
29th Deepavali
31st Poor Feeding Day: On all Fridays : Ganga Puja

NOVEMBER 1951

1st. All Souls Day
6th. Gopa Ashtami
9th. Ekadasi
10th. Pradosha Puja
11th. Vaikuntha Chaturdashi
13th. Purnima
25th. Ekadasi
26th. Pradosha Puja
28th. Amavasya
30th. Poor-feeding Day: On all Fridays : Ganga Puja

THE DIVINE LIFE

Volume Thirteen | OCTOBER 1951 | Number Ten

UPANISHAD JYOTI

उपनिषत् ज्योतिः

नैषा तर्केण मतिरापनेया
प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ।
यां त्वमापः सत्यधृतिर्बतासि
त्वादृङ् नो भूयान् नचिकेतः प्रष्टा ॥९॥

THIS Knowledge is not to be obtained by argument but is easy to know it when taught by a teacher. O dearest, you have obtained it now, for you are fixed in Truth. May we, O Nachiketas, have an enquirer like you! (so said Yama the Lord of Death)

—*Kathopanishad 1.2.9*

तं दुर्दर्शं गूढमनुप्रविष्टं
गुहाहितं गह्वरेष्ठं पुराणम्।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षशोकौ जहाति ॥१२॥

Knowing, by means of meditation on the inner Self, that Ancient Divine Being, difficult to be seen, unfathomable and hidden, existing in the cave of the heart, dwelling in the stupendous abyss, the wise one casts off (both) joy and sorrow.

—*Kathopanishad 1.2.12*

Durga Puja Message.

WORSHIP OF DIVINE POWER

(Sri Swami Sivananda)

THE worship of the Protective Power is a need felt by all created beings. This worship may take the form of an intelligent participation with the universal, sustaining Power or it may, in ordinary common beings, exist as merely the instinct of subjection to higher powers whose help they seek by their very nature. Man, however, endowed as he is with the brilliant faculty of discrimination, understanding and conscious volition, *knows* that his well-being rests upon his being in harmony with the governing power of the universe. Man requires protection both physically and psychically. The unique Indian mind has conceived of the Reality behind the universe as a supremely intelligent Being working with its Force or Power or Shakti, which is inherent in this universal Intelligence. This Supreme Power appears as Avataras, which descend to the visible world, or invisible benefactory forces of which man cannot be easily conscious. Whatever be the form taken by this Power, its worship is found to be indispensable for the good of man ; as such worship is an attempt to come in contact with that Power. Upon those who cannot worship it always, the ancient scriptures have enjoined occasional worship.

The beginning of summer and the beginning of winter are two very important junctions of climatic conditions and solar influence in the year. These two occasions are taken as the sacred opportunities of the worship of the Divine Being. These are indicated respectively by the Ramanavaratri in the Chaitra Masa and the Durganavaratri in the Ashwayuja Masa. The bodies and the minds of people undergo a considerable change on account of these changes in the outer nature. Sri Rama is worshipped on Ramanavami on the first occasion and Devi Durga on the second. While Sri Rama is the Avatara of God through his Shakti (Prakriti, Atma Maya or Yoga Maya), Durga is the Shakti manifested as the creative, preservative and protective principle in the created world. This great Principle is adored as the Divine Mother, as Maha Kali, Maha Lakshmi and Maha Saraswati, representing the aspects of Tamas, Rajas and Sattwa. As a rope is made of three strands, the universe consists of these three Gunas or modes of Prakriti. Devi Puja is the worship of the ultimate cause of all things, and hence it conduces to the good of all, which are its effects.

It is the bounden duty of man to propitiate the Divine Mother, for She rules supreme over the health and the wealth of the universe. Even the intelligence of man is governed by Her. Man is really Shakti Maya (filled with Shakti). He cannot exist independent of Shakti. The whole universe is energy, and energy is Shakti. God in His revealed form is Shakti or Power. In His unmanifested aspect He is Chit or Consciousness. Chit Shakti is the Consciousness Force that is working everywhere as the material cause of everything. On the worship of this Mother of all things is dependent the prosperity of the individual, the society, the nation and the whole world. Human power is not great ; it is from the inexhaustible source of divinity, it becomes the cause of blessedness, it tends to spiritual construction and blessedness,—not vile destruction and misery. The great need of the hour is harmony and proper knowledge of

the divine forces of the universe, the lack of which is the harbinger of evil and suffering. Loving communion with the whole means the happiness of that which is one with the Whole.

O Seeker ! You are not a self-sufficient, independent entity. Your greatness is a reflected part of the universal magnificence of the Maha Shakti or the Aishwarya of the Lord. Abandon your vanity and pride. Surrender yourself to the Divine Mother. Pray to Her who is Brahma Shakti, Vishnu Shakti and Siva Shakti. You are a child of the Mother. How can you disregard Her ? You are made up of Her Substance, Know that She is all-pervading. There is no place where She is not. Study the Devi Mahatmya and do Japa of Devi Mantra. Meditate on Devi and attune yourself with Her. This is your goal ; this is your highest prosperity ; this is the zenith of glory ; this is Kaivalya Moksha or final emancipation. May you rest in Peace and be blessed. May the grace of the Divine Mother be upon you !

WHAT INDIA MEANS TO ME

(Dr. Oscar C. Pfaus, Ph D., D.Litt., Hamburg)

TO outline India's great cultural achievements it would require the publication of several large volumes to make it possible to convey to the students and many interested foreign readers the necessary information about India's inspiring and creative influence upon the progress of world's civilisation and culture. My purpose here is to convey to the readers "What India means to me", prompted as I am by the love and admiration for the India of unforgettable Gandhi and our beloved Swami Sivananda.

To me India's art of thinking is the result of the sublime philosophy of the purity of mind and body, of truth and faith, and of the preservation of good as taught by Sivananda's philosophy at the present time. The influence of the wisdom gifted the Indian people not only with an unshakable faith in the reality of their cause, with understanding and tolerance, but also with the prize of the most astonishing and deserving victory of all times. It was the victory over despair and materialism which gave to a war-tired, hapless world the lost belief in the ultimate good of mankind.

India's spiritual gift is truly the most beautiful diamond in her eternal crown. India has tried again and again to bless us with this gem as she had blessed us before with her profound wisdom. But its value has never been realised, it has not been perceived, because the people of the occident failed to see and believe that—as the great man of Ananda Kutir wrote to me—"World salvation depends upon individual salvation", and that "World perfection is achieved through individual perfection".

We failed to see the manifestations of the all-merciful Being because we had left the path of human understanding and kindnees of our forefathers. We had forgotten that we really belong to India, and that she is the mother of our philosophy, of our science, of our civilisation and our culture.

We, the soldiers of the two dreadful world wars—Russians, Germans, Frenchmen, Italians, Americans and Englishmen—who were forced against our will and conviction to bring death and destruction to millions and defend the barbaric and selfish doctrines of brutal might and mailed fist, now realise that all of us, victors and vanquished, have really gained nothing. We lost because it

was time to lose faith in materialism of the lost cause of a declining occident. The philosophy of egotism and might, and of racial and religious intolerance of the western world will now have to make room for the return of the old order of things, for India's philosophy of love, understanding and faith, if humanity is to survive.

Love, tolerance and forgiveness for even the fiercest opponent and the realisation that victories obtained by the sword are only preparing the way for new hatred, for revenge and for new wars, were India's singular, noble and brilliant attitude during the long and weary struggle for her political freedom. This was so great, so human and so gallant an attitude that we, who have been taught to settle political problems like vandals, have reasons enough to bow our heads in reverence—and in shame—before this new law of humanity with which our world has ever been blessed with.

Let us look to India for guidance and for the strength to carry on the mission of spreading the friendly light of goodwill and faith in mankind and in a better world. India's guidance will be the guarantee of our success, and therefore it is not only an act of gratitude but also our duty as friends of the Indian people to accept her guidance and to make use of it, to the best of our ability.

An important factor in our relations with India is the educational problem. Many Indian students have in the past successfully received their training in the European and American universities. But how many western students have ever thought of going to India to find their *Alma Mater*? Indian colleges and universities of oriental studies would offer western students splendid opportunities for serious education and there is no doubt that the Indian people and their institutions would welcome them cordially as ambassadors of goodwill and friendship.

It is worthwhile to study India,—so worthwhile and imperative indeed that we in the West are at present seriously handicapped by the lack of a thorough and practical knowledge of India and of Indian affairs.

It is sincerely hoped that our beloved Swami Sivananda's own brilliant creation, the Yoga Vedanta Forest University, will find the support of all those who believe in the necessity of the establishment of a world university, teaching the divine philosophy of Brahma Vidya, the Science of sciences, the source and basis of everything concerned with the cultivation of good, with the improvement of human relations and perfection of mankind. It is only thus can we have a fuller realisation and comprehension of the wisdom and goodness of the *one* all-merciful Lord.

ESSAYS ON KATHOPANISHAD

(Sri Swami Krishnananda)

IN the upanishads the Purusha is described as the supreme destination of all the individuals. The word destination may give rise to a doubt that it is possible to move towards the Purusha even as a person may move towards a town or a village. In the case of movement towards a place, destination has got its literal meaning, but, in the case of the attainment of the Purusha, it has got only a figurative meaning. The Purusha which is to be attained is not different from the one who

attains it. It is the knowledge of the Self which is signified by the word destination. Movement is an action and knowledge is not action, because in movement we have to do something, but, in knowledge, we have to do nothing. Therefore, movement towards the Purusha is not possible, because of the non-existence of anything external to the Purusha. Movement is the function of the Pranas, the senses, the mind and the intellect. But knowledge is not the property of any of these. Hence knowledge is different from movement or any kind of action. If one can go or move towards anything, he can also come back from that. Action always implies reaction. But Srutis declare that there is no return to mortal experience after the attainment of the Purusha. This shows that the attainment of the Purusha is the same as existance which is eternal and not an act which is temporary. The Sruti says, "they go by the pathless path," which means that the path to perfection is not like a lengthly road situated in space but a state of consciousness within. It is quite obvious that one cannot have the awareness of oneself through any amount of external struggle, even as a sleeping person cannot know himself except by waking into consciousness.

This Atman is subtler than every conceptual being. Therefore, it does not shine before the organs of knowledge. The cognitive organs can know only what is grosser than themselves and not what is subtler. This Atman is beheld only by the subtlest condition of the intellect, viz, the steady intelligence of a Satwika character in which alone the consciousness of the Self can be reflected. The Atman is known only by the most careful *seers* who have the subtlest sense of perception and the most acute and penetrating intelligence freed from the shackles of desires and actions. In fact, even the principle of the creator himself is an object when compared to the Brahman-consciousness, and therefore, even the creator is less than Brahman. The knowers of the Atman constitute only a minority of the individuals because of the difficulty of the transfiguration of oneself from mortal experience in the world to non-relational Absolute Experience. The principle which is nearest in subtlety to the Atman knows it *best* and those that are subtler know it *better*. The senses have got the least knowledge of the Atman. The mind has got a better knowledge of it. The intellect knows it still better. The Cosmic intellect supersedes even the ordinary intellect in knowledge. It is the Cosmic intellect that has got Omniscience because of freedom from the obstructions of objectivity. The state transcending Omniscience is the Absolute or the Brahman.

The Process of Withdrawal

The energy that is spent by the senses should be conserved through the stoppage of the activity of the senses. When the senses are stopped from their functions there is a natural revolt of the senses, as a reaction to the attempt at their subdual. The reason is that the energy that is withdrawn from the sense is not utilized well. No energy can rest in suspension without being used ; it shall find a way out. Hence the totality of sense-energy should be dissolved in the mind, so that there may not be any possibility of the energy being expressed once again through the senses. But the mind also being an organ which is an extrovert in nature may project itself again through the senses, if the energy is allowed to stay in the mind without being utilized for a purpose. Generally stoppage of sense-activity without proper discrimination results in excitement, confusion and ultimately madness. For this reason the energy of the mind of the spent in

the process of purifying it and transforming it into the purity of intelligence. The character of intelligence is not dynamic energy, but unruffled consciousness. Consciousness does not require itself to be spent out, because there is nothing subtler than consciousness. But, when the mental energy is transformed into the intellect, it remains in the individual in the form of a dynamic power. Power is always objective and is always in motion. Power cannot rest in itself and so forces itself out in one way or the other. Therefore, the intellectual energy should be reduced to universal consciousness where there is no danger of power getting itself externalized. This Mahat should further be reduced to the Shanta-Atman or the Absolute Self which is free from even the very possibility of objective consciousness This is the ultimate goal. The drift of the whole statement is that all ideas, names and forms, actions and their results, have to be resolved into the peaceful Self through the knowledge of the Absoluteness of Truth.

The Path of the Seeker.

The Sruti says, "Arise, Awake! Through obtaining men of wisdom, know It. A sharpened edge of a razor, hard to tread, a difficult path it is,—Thus sages declare." The individuals of the universe are all sleeping persons or dreamers in the night of ignorance. They are exhorted to wake up to the day of knowledge. The path of Sadhana is beset with great dangers. The Sadhaka has to experience sorrows and very unpleasant conditions in the process of the transformation of the individual into the Supreme. Knowledge arises, in the beginning, not through mere self-effort, but, through the company of the wise, the result of which is accelerated by the effects of past meritorious deeds. Self-effort takes the form of an intellectual undertaking and the intellect being very strongly influenced by internal convictions and experiences of the individual concerned, the effort is many times not well directed. Every right effort should be preceded by right thinking, and no right thinking is possible as long as the individual is controlled by personal prejudices and desires. Hence, the need for the company of the wise, which shall break open the fort of preconceived notions in the individual. Further, the path is a very difficult one. It is attended with many dangers. The Sadhaka is likely to be tempted, opposed, misled or held up on the way. The inner propensities take concrete forms and present themselves before the seeker, because of his attempt at concentration of mind. Concentration is a death-blow given to mental desires, and hence, they rise up with all might to prevent the practice of concentration. Moreover, Sadhana is the method of the disintegration of the entire personality consisting of the five material sheaths These sheaths include within themselves the substance of the entire universe. Therefore, when the aspirant turns his face against these sheaths he is actually acting against the lower natural current of the whole external universe of manifestation. Here lies the danger of the practice. The objective powers of the universe rebel against the internal consciousness and though this conciousness is more powerful than any objective power, it does not appear to be so because of its non-manifestation. The aspirant seems to be defeated, because his condition is one where the external tendencies are opposed and the internal Self is not known. Hence, he has no help until a higher state is reached, though he is unconsciously being led higher up by the law of the absolute. It is in this helpless condi-

tion of the absence of knowledge that the power of the result of previous discriminative practices raises the individual above the material entanglements. The object of knowledge is too subtle to be easily known, and the object of the senses is too gross to be easily avoided. This is the reason why there is every likelihood of the seeker's falling back into relative experience. But there is one great helping hand which pushes forward every Sadhaka in spite of several oppositions. Every bit of action that is done as a Sadhana for perfection produces such a power that it can never be destroyed by any material force of the universe. When a Sadhaka is opposed by an external power the impression of the previous practice urges him forward and this forward march is another act which adds another fresh stock of power to the already existing one. Every step taken forward adds more power to the previous stock and the cumulative effect of Sadhana-Shakti becomes so great that it is able to overcome any external power. The subject is always more powerful than the object because the subject is conscious and is the influencer of the object. The knower has got a Power over the known. The fact that the knower has got the power to know the entirety of nature shows that nature is subservient to the knower. If the knower were less than the known, it would never have been possible for the knower to have complete knowledge of anything. Knowledge of everything means transcending everything in quality as well as in quantity. The path to perfection is, therefore, the way to the expansion of the localized being into the limitless existence. Since every being is essentially consciousness, it is possible for everyone to become the greatest and the best, and exist as the Absolute.

(To be continued)

Sixty fifth Birthday Series

SWAMI SIVANANDA AND THE WORLD PROBLEMS

(Dr. Mohammad Hafiz Syed, Ph.D., D. Litt.)

MUCH has been said, sung and written about Swami Sivananda's multifarious activities and services rendered to the cause of suffering humanity. It is difficult to find an aspect of his life which has not already been discussed and elaborated in the press and on the platform.

There is one aspect which occurs to me to need stressing a certain amount of exposition. It may frankly be admitted that no originality is claimed for elaborating this theme. Directly or indirectly some of the problems which are proposed to be discussed are already touched upon by one writer or the other.

Let us see what are the outstanding problems of the modern world which need more light and guidance.

The problem of nationalism, capitalism and militarism are drawn from the same source, namely, complete perversion of facts and misunderstanding regarding the principle that underlies our common humanity. The moment this fact of the brotherhood of man and common humanity which is shared by all, is clearly recognised and realised by the modern people of this distracted world, the complex problem of separate nationalities based on unessential differences, the desire for acquiring and hoarding

wealth for the satisfaction and pride of separate individuals, and the inhuman craving of one nation to destroy another in order to gain supremacy over it—these and similiar problems that tend more to disintegration, disunion, separation of man from man—can be better solved if nations of the world do not pay a deaf ear to the warning and message of the sage of Ananda Kutir. Swamiji says "Nationalism, capitalism and Militarism must perish. Humanism, humanitarianism based on the Vedantic principles of the unity of one life should take their place."

Another crying need of the modern age is the perpetuation of permanent peace on this earth. Swamiji thinks that peace would never dawn on this earth so long as we seek it from external agencies, perverted sources and not from common understanding and mutual agreement. All these may be good in their own way. But they do not touch the heart of the matter. Recognition of common humanity, common interest, desire to live and let live as we all share one life, alone would inspire the contending parties to come to an agreement and cease from shedding each others' blood. Swamiji thinks that there is no other way to perpetual peace in this world.

Although we are living in the age of reason and scientific progress of all kinds, we have not ceased to wrangle over religious grounds, more especially in the Eastern countries where people are still living and working under the domination of religious creeds. Swamiji, as a representative of ancient Rishis of India, vividly realised through his divine vision what Sri Krishna taught five thousand years ago that God is one and all His creatures are akin to each other, knit together by common bond of common spirit. By whatever form man may worship God he attains Him through service, prayer and devotion. The words of Sri Krishna are still ringing in our ears. He said, "However men approach me, even so do I welcome them, the path men take from every side is mine, O Bharata". This is the basic reason of the essential unity of all religions and different paths leading to God. Swamiji says in clear language, "Every citizen of the world should feel necessity of the unity of religions, which will have a long way towards the peace of the world. This is a diverse world with various peoples of different temperament and varied views. But there is *one* common consciousness of the Immortal Soul in all beings. The basis of the unity of mankind *must* be spiritual. Then alone will unity be everlasting.

Thus we see that Swamiji's conception of Vedanta is not only theoretical and speculative but intensely practical and attainable. He says that "Vedantic ethics should be properly understood and put into practice by all". This alone will contribute to peace, universal love, unity, proper understanding, world harmony and brotherhood of mankind. This alone will put an end to the manufacture of atomic bombs and machine guns.

Read ! Practise ! Realise !

PRACTICE OF BRAHMACHARYA. *Rs. 1/4/-*

(By Swami Sivananda)

VIVEKACHUDAMANI

(Commentary by Sri Swami Narayana)

[We have great pleasure in resuming the present series, the last instalment of which was published in the March 1951 issue Ed.]

विवेक वैराग्यगुणातिरेकात्-
शुद्धत्व मासाद्य मनो विमुक्त्यै ।
भवत्य तो बुद्धिमतोमुमुक्षो-
स्ताभ्यां दृढाभ्यां भवितव्यमग्रे ॥१७५॥

175. Possessing purity through a preponderance of discrimination and dispassion, the mind becomes fit for liberation. Therefore the wise seeker should make these two very strong.

Notes :—विवेक वैराग्यगुणातिरेकात् = by a preponderance of discrimination and dispassion, शुद्धत्वम् = purity ; आसाद्य = having attained ; मनः = the mind ; विमुक्त्यै = for liberation ; भवति = becomes ; अतः = therefore ; बुद्धिमतः = of the clever ; मुमुक्षोः = aspirant's ; ताभ्याम् = they two ; दृढाभ्याम् = strong ; भवितव्यम् = should become ; अग्रे = beforehand.

Commentary :— Discrimination and dispassion are the two wings of the Sadhak-bird without which it cannot fly aloft in the realms of self-realisation. The bird which has its both wings strong can fly to any height. But if the wings are weak it will fall down and perish having flown barely a few yards. So also you have to equip yourself well with discrimination and dispassion. By discrimination you save yourself from falling a prey to temptation. Armed with the helmet of discrimination you are safe. By dispassion, discrimination becomes strong.

One who has a week will always falls into temptation and follows the path to perdition. Extreme vigilance is needed in the spiritual path. The Rishis have named it Kshurasya Dhara—razor path. That is, it is as difficult as walking on razor's edge. Oh aspirants ! be vigilant. Egoism, 'I' ness, 'mine' ness, identification with body etc., and the ego of Karta Bhokta (doer and enjoyer) are the mighty weapons of Maya. Seeking joy in worldly pleasures is the weapon of attachment, the enemy of Vairagya. Therefore carefully avoid these if you really seek God realisation.

Compare verse 82 which says, "If you really desire liberation, shun sense-pleasure like poison."

मनो नाम महाव्याघ्रो विषचारण्य भूमिषु ।
चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥१७६॥

176. In the dense forest of sense pleasures there moves a mighty tiger called mind. Let not good seekers of truth move there.

Notes :—मनः = mind ; नाम = called ; known as ; महाव्याघ्र : = mighty tiger ; विषचारण्य भूमिषु = in the forest tract of sense pleasures ; चरति = moves ; अत्र = there ; न = not ; गच्छन्तु = let go ; साधवः = good men ; ये = those ; मुमुक्षवः = desirous of liberation.

Commentary :— The comparison of the mind to a mighty tiger and the sense pleasures to that of a dense forest is very very apt and appealing. All earnest Sadhaks will take to their heart this word of caution of the author and save themselves from downfall.

To conquer the mind is as difficult as to fight with a wild animal. The mind is even more wild. The mind is more powerful than even the atom bomb. Scientists may turn this entire earth into a heap of ashes by the use of a few atom bombs but none of their bombs can kill this powerful tiger-mind.

Of this mind tiger egoism or Ahanta—Mamata is the vital breath, Kama or sex-desire is the teeth, Krodha (anger) is the claws. Moha or indiscrimination is the leap on the prey. Jealousy is its front legs. Hatred is its hind legs, Fear is its skin. Attachment for wife, children, house, property etc is its back bone. Crookedness perverted intellect, contempt for saints and scriptures constitute its tail. Lack of faith in God is its nose. Harsha. Soka (joy, grief) are its two eyes. Hunger and thirst are its two lips. Sense objects are the wild forests in which it always moves freely and fearlessly.

This tiger is the monarch of the forest of sense objects. It is afraid of no mortal. But it is mighty afraid of the mighty enemy Vivek (discrimination) and his followers Vairagya, faith in God, Sat-sanga, Japa and Pranayama, Bhajan, Kirtan etc.

So friends if you want to overcome this mind tiger make friendship with Viveka, discrimination between the real and unreal and he will lead you safely across the forest and save you from the tiger. Do not go into this forest of sense-pleasures alone. Take with you your friends Viveka and Vairagya also. You will then be safe.

मनः प्रसूते विषया न शेषा-
न्स्थूलात्मना सूक्ष्मतया च भोक्तुः।
शरीर वर्णाश्रम जाति भेदान्-
गुणक्रिया हेतु फलानि नित्यम् ॥१७७॥

177. The mind creates for the experiencer (Jiva) the entire sense objects both in gross and subtle spheres. It also presents the differences of body, caste, order of life, clan, as well as the varieties of qualifications, action, cause and results.

Notes :—मनः = mind ; प्रसूते = creates; विषया न शेषान् = the entire group of sense objects ; स्थूलात्मना = in gross form ; सूक्ष्मतया = in subtle form : च = and ; भोक्तुः = for the experiencer ; शरीरवर्णाश्रम जातिं भेदान् = differences of body caste, order of life etc ; गुणक्रिया हेतुफलानि = qualities, action, cause, results etc. नित्यम् = always.

Commentary :—There is no separateness in the Atman. The mind creates objects of enjoyment and says, "This is good, this is not good etc." Food, clothings, house, horse, motor car etc create for the body different kinds of bodily enjoyments. Enjoyments are of two different kinds viz., gross subtle. Objects which are experienced by the physical body are gross objects as are mentioned above. In anticipation of some enjoyment which is to accrue at some future date the mind plans for the same in advance. This is called Manokalpita Sukha. You feel as though you have possessed the object of enjoyment already and begin to mentally dramatise the pleasure. This is mental enjoyment. When you possess it physically and enjoy it by the physical organs, it becomes physical enjoyment.

On account of social difference of caste etc., the mind creates differences of caste, colour, creed and the rest. When you transcend the mind you see no difference at all. You cease to find such differences as of high caste and low caste, a king and a peasant. It is only the unevolved ignorant man who creates for himself various barriers and sees things other than the Atman.

Objects enjoyed in the waking state by the Jiva are gross and that enjoyed in dream are subtle. Enjoyments of heaven etc., are also subtle enjoyments.

असंगचिद्रूपमगं विमोह-
देहेन्द्रिय प्राणगुणै र्निबध्य।
अहं ममेति भ्रमयत्यजस्रम्-
मनः स्वकृत्येषु फलोप भुक्तिष ॥१७८॥

178. The mind deludes the Jiva who is pure, unattached and knowledge absolute, and binds him by the qualities of body, organs and the vital airs. It causes him to wander about deluded by ideas of 'I' and 'mine' by actions performed with the desire for enjoyments.

Notes :—असंग = unattached ; चिद्रूपम = pure knowledge ; अमुम् = this ; विमोह्य = deluding ; देहेन्द्रियप्राणगुणैः = by qualities of body, organs and vital breath ; निबध्य = tied ; अहंममेति = feeling of 'I' and 'mine' ; भ्रमयति = wanders ; अजस्रम् = always ; मनः = mind ; स्वकृत्येषु = in one's own actions ; फलोप भुक्तिषु = actions performed expecting fruits of actions.

Commentary :—The mind deludes the Jiva by various temptations. To understand it easily you should take the Jiva as the pure witnessing subject. It is independent and is the witnessing subject. The pure mind thirsts for real knowledge and does various Sadhanas. But the lower instinctive mind tempts and follows its own ways. Do not pay heed to the voice of the lower mind. Continue the fight with the lower mind. Be ever on the alert. Do not be duped by the Asuddha or impure mind A cautious Sadhaka has to be cautious of his lower mind.

To one who is careless the lower mind works terrible havoc and brings about his utter ruin. Continuous pain is the result of carelessness of one moment. On the other hand a vigilant student watches and keeps himself aloof and never falls into the meshes of temptations of the world.

अध्या स दोषात्पुरुषस्य संसृति-
रध्यास बन्धस्तमुनैव कल्पितः ।
रजस्तमोदोषवतोऽविवेकिनो-
जन्मादि दुःखस्य निदानमेतत् ॥१७६॥

179. Superimposition is the cause of human transmigration and it is the mind that creates the bondage of superimposition. It is the cause of all miseries like birth etc., for a man in whom discrimination is absent and who is tainted by Rajas and Tamas.

Notes :- अध्यास दोषात् = evil called superimposition ; पुरुषस्य = of man ; संसृति = transmigration ; अध्यासबन्धः = bondage of superimposition ; तु = indeed ; अमुना = by this ; एव = alone ; कल्पितः = caused ; रजस्तमो दोषवतः = To one who is tainted by Rajas and Tamas ; अविवेकि नः = non-discriminating ; जन्मादिदुःखस्य = the pains of birth and death ; निदानम् = cause ; एतत् = this.

Commentary :— Superimposition is the one theory by which Vedantins explain how the Jiva (individual) came to be bound to Samsara. Superimposition is the mistaken notion of one thing for another on account of indiscrimination. In worldly parlance superimposition can be explained by citing the instances where the rope is mistaken for a snake, water for mirage, silver in mother-of-pearl, or man in the post. Even so the mind mistakes the body for the Atman or Self The physical body which is perisahable in nature is mistaken for the Immortal Atman on account of ignorance. This is on account of the power of Rajas and Tamas From Rajas and Tamas spring up non-discrimination and from non discrimination follow attachment for the body, passion, anger, greed etc., and all the concomittant evils of Samsara. Raga Dwesha is the root of the tree of Samsara. Hence the non-discriminating mind brings in transmigration for the Jiva through superimposition or Adhyasa backed up by Rajas and Tamas. The tree of Samsara flourishes on ignorance or Avidya.

ON IMMORTALITY

[Being an argument for the survival of human personality on ethical grounds]

Dr. P. S. Naidu, Ph.D., Allahabad University.)

THE earthly life of my esteemed colleague was drawing peacefully to its close. As I, along with others, stood by his bed side, watching the final departure of the immortal elements from the mortal body, one question took a challenging shape in my mind--Is this the end of it all, the end of the ceaseless struggle that the noble soul waged against all that is untrue, ugly and wicked in this world? No doubt we have his noble ideas and ideals enshrined for us in his imperishable works and his recorded speeches, to inspire us to carry on his fight against evil. The cause will never be betrayed. It will live on. But what about the great soul? Is death the end of it all? No; answered something deep in myself. In the darkest hour of grief and despair, when we are face to face with death and the tragedy wrought by his relentless hand we silently ask ourselves, is death, the end of all the great values that human personality strives for? And in the present chaotic condition of world-thought, it is binding on serious thinkers to work a way out of the impasse created by materialistic creeds and dogmas.

For the rank atheist, materialist and communist, death is the end or should be the end of human life. It is highly inconvenient to have a life after death. The motive behind this denial of immortality is plain enough. I am reminded of a little boy who crept silently into the pantry to steal sugar candy. He found his aged granny spinning at the other end of the room. The urchin went up to the old lady and said, "Granny, will you please get out of the room!" "Why!" querried the granny. "It is like this" replied the boy, "I know you can't see far. Yet your presence is disturbing. I cannot steal candy comfortably while you are here!"

There is the rub. A conscience laden with fear of God, and punishment in after life, is a most inconvenient obstacle to indulgence in sense pleasures and in unspeakable atrocities. Not that those who believe in an after life are incapable of these indulgences and atrocities. But they have to pay a price. With the return of sanity and conformity to a conscience, the believer suffers in body and mind. Illness and nurosis are the inescapable consequences of a violated conscience. Banish faith in God and in an after life, then you can let loose the animal in you, and escape the consequences.

The denial of immortality is naive and primitive and has no attraction for the Indian mind. The impact of materialism has generated a different kind of outlook which is as pernicious as atheism. There are some thinkers who prefer to suspend judgment, and to them the Socratean attitude makes a strong appeal. In his famous speech before the judges who condemned him to death, Socrates is reported to have said,".....The state of death is one of two things, either the dead man wholly ceases to be, and loses all sensation, or according to common belief, it is a change and a migration of the soul to another place. And if death is the absence of all sensation, and like the sleep of one whose slumbers are unbroken by any dreams, it will be a wonderful gain. But, if death is a journey to another place, and the common belief be true, that all those who have died exist in

the world beyond, then what good could be greater than this? It would be infinite happiness to converse with the dear departed and to live with them".

But human nature cannot rest satisfied with this uncertain position. The longing is irrepressable in us for an assurance that those whom we have loved and cherished do not cease to exist altogether, when death lays its icy hands on them. We cannot reconcile ourselves to the view that human life, so full of beauty and grandeur and promise can be totally extinguished. Nor can we accept with equanimity the uncertainity which Socrates visualised for man. And above all it is impossible for a sane mind to accept that a great personality, after waging a ceaseless struggle against untruth, ugliness and wickedness, can be totally annihilated at death before the goal is reached.

Spiritualistic (or spiritistic) societies which claim to produce scientific evidence for the persistence of human personality after death, and for the existence of a spirit world to which departed souls go, have flourished through the centuries, And they have given much needed solace to bereaved persons. Spiritists claim that it is possible to communicate with departed spirits through specially gifted mediums. And often times, even without mediums, spirits in the other world have felt drawn towards those whom they have left behind in the world, and have managed to communicate with them. Many hard boiled scientists, who would accept nothing except on strong experimental evidence have testified to the reality of psychic phenomena. William Crookes, Oliver Lodge, W. F. Barret, and William Medayall are a few of these who began as sceptics and ended as believers in spiritism and psychic phenomena. To their number may be added the names of Henry Sidgwick, Tennyson, Ruskin and Gladstone. Undoubtedly, then, we feel that the evidence is all in favour of the reality of the spirit world and of the persistence of human personality after death.

To a refined thinker, however, the appeal comes from a different realm of argument, a different universe of discourse, and that is the moral universe. Long ago, the ancient Greeks formulated the moral argument in simple terms. "Shall we believe," they said, "that the soul whose nature is so glorious and pure, and invisible, is blown away by the winds, and perishes as soon as she leaves the body as the ordinary world believes?" The burden of the argument is that man's moral nature, the "divine" in him, demands immortality for its fulfillment. This argument has been subsequently developed, and given a form more acceptable to thinkers. One moral life is a perpetual struggle towads an ideal which cannot be fully attained in this life. To a few with holy Samskaras, attainment is no doubt possible. But these holy persons do not covet attainment for themselves, but for the whole world. Hence the goal is never reached in this earthly life. Death cuts the noble soul down in the midst of the struggle. We are then faced with a dilemma! Either the moral struggle waged during the span of earthly life is all purposeless, or man, the moral agent, survives death to continue the struggle to a successful conclusion.

Shall we believe that the ceaseless struggle of our moral and spiritual leaders for the establishment of truth, beauty and goodness was a misguided endeavour in search of a phantom, and that the growth of their earthly personality from the moment they launched the struggle to the moment when death dissolves the body, is an illusion, a purposeless phenomenon?

If we grant that the moral endeavour of great souls is not illusive, then we must grant that moral values are objective and that human personality in which the values are rooted, cannot be annihilated suddenly and completely at death. This personality must live on, and the moral endeavour must continue till the goal is reached.

Immortality, therefore, is a necessary pre-condition of morality. Let us take hope, then, that the holy personalities who have discarded their earthly garment of the body, live on and continue the mission to which they had dedicated themselves on earth. And taking hope, let us go ahead as helpers and disciples of the great ones, and continue the noble mission handed down to us!

EDUCATION FOR OUR CHANGING WORLD

(Mme. Miriam D. Gebbie, New Jersey, U.S.A.)

[Continued from the August Issue]

CONCEPTS and definitions of the spirit of man vary widely. In essence, it might be thought of as the pure life energy or creative force deep within his innermost being. Education in its deeper sense is a means of drawing out and releasing the creative spirit of man. It is therefore spiritual training without the imposition of dogma or sectarianism. The goal of education is "right interpretation of life...right approach to God, and right human relations".

As the mind grows to full stature it progresses through four general stages.— (1) instinct, (2) knowledge, (3) wisdom, (4) full illumination.

During the growth process many fall by the wayside. Through a natural process of elimination, some reach through the first stage and touch upon the field of knowledge, others touch upon the stage of wisdom before the dying back of the brain sets in. Few there are at the present time, who reach the stage of full illumination.

(1) Instinct:

In the learning process, as noted in the over-all development of a human being, instinctual response to impression is the early stage, based upon involuntary unreasoning reflex action. Action stems from response to the stimuli of the sense organs and is highly developed in the young child before the period of mental training begins.

Gradually the intellect is developed and, under proper guidance, the mind can be trained to become the controlling agent, able to survey the field of knowledge and to select the stimuli to which it will respond. Thus the mind becomes the instrument of man's creative spirit. By the time he reaches college, a student will be well on the way to the development of wisdom. He will be able to think and to reason for himself, he will know what are his particular endowments and just where and how his abilities can be applied. The stimulation of the spirit of "holy curiosity" will steadily broaden his horizon and at the same time he should be taught the means of concentrated meditative effort by which inspiration is made available. He will then be able to carry on a piece of research in his particular field under self-directed effort and by his unique contribution, enlarge the horizon of general knowledge.

(2) Knowledge :

Because wisdom goes deeper into the hidden causes and meaning of things, knowledge might be considered a surface expression dealing with "facts, figures and sense data". It is what Churchill, at the M. I. T. convocation, called a "multiplication of ideas" and a buzzing in the brain.

Knowledge is of the mind, understanding is of the heart and wisdom is the product of the blended heart and mind. Daily events and sense impressions lie in the realm of surface effects, while the world of meaning penetrates into the basic cause of things. Existing conditions and daily events are segments in the great panorama of life. In order to help change effects and conditions, the mind must learn to penetrate into the underlying meaning, plan and purpose of existence and to see life whole.

(3) Wisdom :

Wisdom, then, is the outgrowth of knowledge. It includes the wide sweep of experience and understanding distilled from the best of the past and present, plus an intuitive grasp of the essence of future trends. It necessitates bringing past, present and future into right relationship and into the focus of clear understanding. While accurate knowledge is factual, concrete, necessarily limited, and a necessary springboard to further growth, wisdom is intuitive, inspirational and a power beyond the rational mind. It is deep, acute, synthetic, skillful, a direct response to the world of meaning that lies below the threshold of the world of phenomena. The attainment of wisdom is an aim of the true educational process.

(4) Illumination :

Beyond wisdom lies the stage of the fully illumined mind, notable in the man of genius who makes outstanding contribution to the progress of mankind. Such a mind keeps "the windows open on the beyond" and acts as a transmitter of light between the known and the Unknown. Direct inspiration reveals higher (or deeper) areas of awareness than those ordinarily contacted by average humanity and the consequent new knowledge is a further impetus to human evolution. The ultimate aim of higher learning is that members of the race, in increasing numbers, may be able to contact creative ideas and to translate them into understandable, workable terms for the masses of men. This is the flowering of genius, the product of the fully developed creative faculties of man.

In speaking of the aims of education, much mention is made of the integrated individual and of integrated society. What do we mean by integration and what are the characteristics of the integrated man ?

Ideally, he is a whole man, a complete entity in the sense that he has a harmonious functioning relationship between the physical, emotional, mental and spiritual elements of his nature. Having established what is to him a satisfying relationship within himself, with his environment and with his God, he has resolved the conflict within himself and so he is at peace with himself and with his world.

He is disconcertingly self-sufficient, self-motivated, self-propelled, self-sustained. He is dependent not at all upon approval or disapproval but only upon his sustained contact with the creative source of his being. He is independent of others and he in turn respects their independence and integrity. The source of his energy comes not from people, situations, conditions or things but from the deeper recesses of his being. From this well-spring of life he is constantly renewed. He has withdrawn

from others the vital force upon which lesser minds live and feed. He borrows no ideas, no thoughts of others. He stands alone, he does his own thinking and he is undisturbed by the opinions and notions of others, yet his compassion for his fellowmen is great. His one goal is his work and he moves ahead, carrying with him the bulk of humanity.

The integrated man, product of training and inner conviction, has found his work. (Can we also, in our smaller way, enter into the deep joy of those two words "My Work" ?) His work is uniquely his, done his way, and by it he expresses the sum total of his being. In the last analysis he cares little for the rewards of money, fame or even of happiness. The true creator is a server, yet he is prompted primarily by the urgent need to create. The gifts of genius are incidental to this—the driving urge to create a masterpiece of music, art, literature, scientific achievement.

Such a one was Socrates, Lincoln, Edison, Einstein, Albert Schweitzer, Madame Curie.

As more and more pioneers of the spirit take their place in the vanguard of evolving humanity, lesser men can also join their ranks in increasing numbers because those who forge ahead, hew the path as they go. Their outstanding achievement in the full unfolding of the creative powers innate in developing man, makes the way of creativity easier for others to follow. These steps by which the potentiality of the human mind is released to fuller expression can, as time goes on, be more clearly and widely understood. These steps in the unfoldment of consciousness need to be more clearly defined and incorporated in our over-all educational system for the training of those with the capacity to benefit by this advanced knowledge. Education will then become a dynamic force in hastening the evolution of mankind and inaugurating a Golden Age of civilization.

(Concluded)

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UNTO LIFE IMMORTAL

(Sri Swami Sivananda)

ALL that appears here as the extensive manifold world is but a reflection of the one, uniform Reality, existing in various forms ! As the bright of the sun appears as tantalising mirages, so does the one Light of Consciousness appear as many. To appear like this is the very nature of the Reality. These mountains, these rivers, this earth, this vast ether——all these are nothing but the one, Pure, Undying Spirit. Just as an un-even mirror presents an ugly and corrugated reflection of the face, so does this one Mass of Eternal Existence appear as many due to wrong imagination. All the things of the world are really the one Whole Indivisible Being ! The One Ether of Consciousness appears as the concrete many.

All this is one, partless, divisionless, beginningless, endless, absolute. The Truth is oneness. Separateness is for devotion. Manifoldness is not true, There is only one infinite, nameless, formless Essence, and That thou art.

Rigorous discipline of the mind through practice and dispassion constitutes the method of attaining freedom and happiness. Real freedom, which man unknowingly so much hankers after, is not derived from the ego-sense. Man's present conception of freedom is a total misconception and an utter wrong. He simply knows that he should be free, but he does not know where happiness lies. He wants to know everything, not knowing what real knowledge is. This is the reflection of the existence-knowledge-bliss, that man wants to live, wants to know, and wants to be happy. Who does not want these ?

The most precious object of our love turns to be the price demanded by the Immortal Shopkeeper for our buying the bliss of Eternity and Infinity. Our very self, our very separate existence has to be parted with for obtaining the joy and felicity of the Immortal Spirit.

"I am all" : this is the beginning of Truth-experience. Silent Be-ness is its highest flight.

There is no paper on which to write the Nature of Truth. There is no pen which can dare write it. There is no person living who can express it. It merely is everything that *is*, and there ends the matter. Every effort to express its nature is trying to kill its reality. Thou art that Great Being ! Thou art this, thou art that ! Thy glory knows no bounds. Thy power is indestructible. Thou art the most blessed, the immortal, the Real. Realise thy real nature through discrimination, dispassion and sacrifice of things earth-earthy.

EGO : THE PRIMAL SELF-ASSERTIVE FORCE

(Sri Ram Rup Tewari, M.A. LL.B.)

AS the day-light faded, the assembly of the devotees dispersed. The sage sat on a rock beneath the shadowy tree on the bank of the Ganges. The Ganges was flowing swiftly frowning the jutting banks and muttering the songs of Eternity. Hills, dark with woods and scarred with torrents, were casting their grimful shadows in the water.

One of the devotees lingered on and humbly bowed to the sage with deep feelings of reverence. The sage looked at the

devotee and said "May God bless you. Why do you linger on when all others have left ?"

"Oh ! My adorable sage," said the devotee, "I have kept on to clear off some of my doubts. Pray grant my prayer."

"It shall be done" answered the sage.

The devotee asked, "Who moves, speaks and acts in the body. Who dies and is reborn. What is the co-ordinating centre in the body. What is ego ?".

"It is the ego which moves, acts and speaks within the frame-work of the body" said the sage. 'It dies and takes new births. It is the co-ordinating centre of all the Gyan and Karma Indrias. It is a curious phenomenon transitory and fleeting in its nature though appearing like a fixed permanent entity. It permeates the whole body and controls all its action. It is formed out of this flow of ideas and is being denoted by the "I" thought. It is the seed of the body. Body thrives on it and it is kept alive by the food which the body and the mind consume. It acts on body and is being acted upon by the body. When the internal machine of the body ceases to work, it cannot survive in its gross form. The apparent permanance betrayed in the existence of ego is due to the hurried flow of "I" though like the wheel of the potter though moving on the pivot looks stationary, because of its fast movement. This ego is the Karta and Bhokta. This ego is the apparent "I".

"How many forms does it possess ?" inquired the devotee.

"The ego has three forms" replied the sage.

1. Gross 2. Subtle 3. Causal.

"In the gross form, it is named as Vishwa. It is the master of the physical body. It has an opportunity and freedom of action only in this form. It is the gateway to heaven as well as to hell. The ego can realise its true self and cut asunder the veil of ignorance only in this form. Therefore its importance has been often laid stress upon.

"Ego in the subtle form is termed as Taijasa. It has a small circle to function. It has no freedom of action. It is the target of experience in the dreamland due to the Sanskar made by the gross ego. It possesses only a weak consciousness and is cut off from the physical body. It retires in the Hita Nadi.

"The ego in the causal form is only a supposed ego under cessation. In fact it has no perceptible existence at that time. No "I"-thought" subsists during this period. But it cannot be said that it dies out because we experience in the wake of the waking state the return of the same old ego with all its paraphernalia of desires and Sanskaras as were left over before the coming over of the causal form. It is termed as Prajna. The ego enjoys in this form blissfulness under the veil of ignorance."

"Is the ego material or conscious entity ?" inquired the devotee.

"The ego is primarily material because it is formed of ideas which subsist on food. If food is denied to a body for a long period the ego gets weakened. The ego is totally destroyed only through concentration and meditation. We notice ego not to be inert like matter but possessing consciousness. This consciousness is the reflected consciousness of the Atma within this ego."

"What is this Atma you refer to ?" asked the devotee.

"Atma is the Conscious Entity permeating the whole universe. It is Sat-Chit-Ananda and is the Substratum of the changing matter. Atmic-consciousness is different

from the ego-consciousness It is cosmic, non-dualistic and universal in character while the ego-consciouness is limited and is dualistic in character cognisant only of relative knowledge in relation to a subject and an object. Ego has only an empirical knowledge while the Atmic consciousness has Absolute or super-knowledge without any relation of subject and object. The ego-consciousness is shut up within the mould of the "I"-thought while the Atmic Consciousness has no mould and is unrestricted and unhampered. The Atmic Conscious Force is like an electricity supplying power to matter with different everchanging operations,

"Atma is the illumining force. It is Akarta. It only illumines whatever comes before it. Atma is our real self. The ego is only its shadow."

"How the Atmic Consciousness is reflected in the ego ?" again asked the devotee.

The sage reposed for a while. The wind was weary, the night singing its lullaby to the stars. In the vast blue firmament, the full moon gazed on the silent waters of the Ganges casting its silvery rays all round the valley. The rays were reflected in the water and a reflected light of the moon was distinctly visible over the surface of the water over and above the moon shine.

"Look here, O aspirant", asked the sage, "Do you not see the reflected light of the moon over the surface of the water as different from the moon-shine ?"

"Yes, my Master" replied the devotee.

"As the water is reflecting the moon-shine creating a reflected light which is different from the original light, so the ego also reflects the Atmic light creating another reflected light called the ego-consciousness. As the water is illumined by the reflected light in the same way, the ego is also illumined by the reflected light of the Atma".

"Then why do not other material things reflect the Conscious Light of the Atma ?" asked the devotee.

"The ego is predominated by Satva, (though Rajas also characterises it) while other obejcts are predominated more by Tamas, The light of the moon is reflected only in the water and not in the rocks. While the rocks are made up of dense compositive matter, the water is a fluid clear substance. Satva is a substance akin to idea, fluid, like water and therefore reflects the Conscious Light of the Atma. This reflected light is the centre of the mind which is termed as the apparent-self of the man."

"When the light of Atma is reflected in the ego why the divinity of the Atma is not reflected in the actions of the ego ? Why it remains veiled with ignorance" asked the devotee.

"The ego is formed of the three Gunas. Every Guna plays its part. Tamas is the veiling force. Rajas is the agitating force. Satva is the illuminating force. Because Tamas is partly the very stuff of the ego, the veil of ignorance becomes innate in the very nature of ego, so long as the Sattwic illumining force does not develop itself to the extent to sub-merge the Tamas element."

"Has the ego any latent form in the shape of the sub-conscious mind" inquired the devotee.

"Yes, the ego has a latent sub-conscious mind bigger than the conscious mind itself." It is just like an iceberg whose larger portion of seven-eighth is beneath the water. The surface mind is easy to be dealt with. Its Vasanas can be controlled and regulated. But the invisible sub-conscious vasanas are hard to fight with like an invisible enemy. They can be dealt with only when they are

brought to the surface. That requires a constant self-examination and vigilant eyes. They require an intelligent conscious handling. Suppression is not very useful. The Vasanas are accumulated by the winding action of the mind. For their dissolution the opposite action of unwinding is necessary. Until all Vasanas are not unwound and annihilated liberation is hard to attain. In fact liberation is only Vasana-Kshaya, i.e., destruction of vasanas. Ego means accumulation of Vasanas. It automatically drops down as soon the Vasanas are dissolved. The slimming down of the ego is the result of the slimming down of the Vasanas."

"Can the ego itself destroy its vasanas. Will the ego cut itself asunder or its branches of Vasanas" again asked the devotee.

"Yes, the ego destroys its own vasanas" replied the sage. The ego has two elements. Rupa and Arupa. Rupa is dominated by Tamas, while Arupa is dominated by Satva. We find both the God and the devil in man fighting with each other. They represent the Arupa and the Rupa of the ego. The virtuous element, when developed, destroys the virile and the *vice versa*. So the ego, if developed the virtuous side, kills the vicious Vasanas."

"What am I" asked the devotee. "Am I the ego or the Atma."

"So long as you do not realise the Cosmic Consciousness permeating all in its absolute form, your centre of activity is the ego and your actions are binding. You are the Karta and Bhokta. But no sooner you realise the Absolute Consciousness your own Atmic Self, your ego dissolves away" answered the sage.

"How to realise this Absolute" asked the devotee.

"There are various Sadhans for its attainments," said the sage. "The one suiting you is here ;

"Introvert the mind from the outer world of objects to the inner subjective centre, control the outgoing senses, withdraw them inwardly towards the inner mind. Try to find out the source of your "I"-thought. Inquire deeply with one pointed attention. You will behold directly the unchanging Consciousness, the basis and support of this ego as well as the objects which the ego perceives. Get hold of this Consciousness and notice the rise and fall of your ego. You shall be free from the bondage of the ego. You will rest in the Absolute Consciousness. The ego will lose its force and the moorings it has gathered. It will be cast to the winds and be dissolved. You will feel the Divine touch of the Sat-Chit-Ananda."

When the sage closed up with these words, he drew the attention of the devotee to hear the immutable silence of the Inaudible, to behold the unchanging Light of the Eternal Invisible and to feel the Divine touch of the Unknown.

In the close-by, flower garden, the white jasmines were greeting the moon filling the dales and the valley with their sweet faint odour. The branches of the wayside trees were heavy-laden with blossoms. Gay notes from the far off were coming floating in the air.

The devotee cried out rapturously :

"Hail! My adorable Master. Thou hast opened my inner vision. What shall I pay to thee for the light thou hast given me ?,,

' You pay me thy ego" retorted the sage, "I shall make you lighter and release you from the bondage."

"How shall I surrender it, O Master", enquired the devotee, prostrating himself at the feet of the Sage.

"Through service, devotion and meditation", the sage replied.

Sixty-fifth Birthday Series

THE FRIEND OF MANKIND

(Rev. Robert Ernst Dickhoff, Ph. D.)
[Founder : American Buddhist Society, New York.]

MANKIND today, living in ignorance, superstitions and under the sway of sense-impulses, do not seek the Light ; they shun and fear it. But the Light shines, and the people live amidst its brightness, not knowing its illuminating, warming effect, until the dark hours of death and terror gather round them. Swami Sivananda is one of those who are trying to impress upon mankind the reality of the Self Light, leading all from the abyss of abject slavery to sense-objects to a happy life of freedom, discipline and contentment.

Let all follow the Swami's noble example of selflessness, compassion, loving kindness, goodwill and understanding for all communities. His social, ethical, moral, philosophical and religious viewpoints are immensely appreciated and accepted without dispute by the American Buddhist Society and Fellowship Inc., of New York, and I have my wholehearted approval for his noble endeavours in smoothening out strained relations among the fellow-children of God.

I salute the Supreme Lord for having me brought in close touch with the Swami.

INITIATION

IN addition to those mentioned in the April 1951 issue of *The Divine Life*, eleven aspirants have been initiated into the Holy Order of Sanyasa by Sri Swami Sivanandaji Maharaj. They are now known as :

Swamis Gokulananda, Gyanananda, Satchidananda, Keshavananda, Shantananda, Gyanananda (2), Swarupananda, Chaitanyananda, Rajeswarananda, Chidghanananda, and Mata Radhakrishnanananda.

In continuation to the list published in the October 1949 issue of *The Divine Life*, the following have received Mantra initiation from Sri Swami Sivanandaji Maharj :

Sri Thepat Ram Badoni, K. Sabharatnam, M. A., Ramachandra, N. V. Jayaraman, Parameshwar, P. V. Narasimha Rao, Dr. Ram Swaroop Singh, Gopalji, Bachu Reddy, G B. Kulkarani, B.P. Pandya, Pramod Narayan, Indra Deo Singh, Narahari Das, Mulak Raj Sharma, Dr. V. Ramdas, Shanti Das, Atmaswampanananda, S. M. Rao, R. Maharajkrishna, Appasundar, Dr. Kailasnath, M. B. B. S., P. S. Sundaram, Indrajit Sharma B A., Dr. Narayan Rao, Kedar Nath, Ram Rattan, Jagannath, Radhakrishna, Rajagopalan, Krishnaswami, Mokshapriya, Siva Narayana, Muthukrishnan, Ramaswami, S. B. Dass, M, A., Veeraswamy, Manik Rao, Raman Nambier, S. S. Lall Mehra, Murarilal Gupta, Dr. Lajpat Rai, Amarnath Koshala, Dr. Dave, Ramanath Ayer, Ramji Upadhyaya, Sitaram Randon, Sadashiv Hegde, Dr. K. C Roy, M.B. B.S, Hanuman Reddy, Jhanda Ram Sharma, Jemadar Shankailal, Gokulchand, Subbiah, Pattabhi Ramaiah, Ramlal Marwaha, K. L. Bhatia, Shyam Sundar, Sambamoorthi, Duraiswami Ayer, Desai, N. Narasingha Rao, Damodaram Pillai, Ramachandra Mathur, and Sankar.

LADY DISCIPLES

Srimati Jaya Dayal ; Uma Rani, Satyabhama, Mrs. Janakiraman, Krishna, Dr. Kamala Korke, M.B B.S., Ansuya Desmukh, Dr. Sundari, M, B B. S., Kanta, Jag Rani,

Bhagavati Devi, Raja bai, Karina Karunakaran, Sulochana Tandulkar, Mrs. Appasundar (& family), Mrs. P. S. Sundaram, Janak Kishore, Vasanta Devi, Annapoorna Devi, Mrs. Kusum Athale, Mrs. K. C. Roy, Durga Devi, Rasamani, Mrs. Kaul, Mrs. Sarala and Mrs. Sambamurthy.

NEW KUTIRS

We have great pleasure in announcing that the construction of the following Kutirs in the Sivanandashram premises has been completed.

Narayanee Kutir : constructed out of the donation given by Srimati Narayanee Devi, Barad (Alwar).

Mohan Kutir : donated by Sri L. Ram Kumar Dhataria, Barad.

Hazari Kutir : donated by L. Ram Kumar Dhataria, Barad.

Manohar Kutir : donated by Sri L. Jhaman Lal, Rewari.

Reports from Branches

SIVANANDA SADHANA NILAYAM

TIRUVENGOIMALAI

THE Sivananda Sadhana Nilayam, Tiruvengoimalai, district Tiruchirapalli, South India, shares the awe-inspiring glory and faith-generating sanctity that characterises the miraculous birth of every Sivananda institution. What seemed a casual instruction which Sri Swami Sivanandaji gave to Swami Adwayanandaji soon took the concrete shape of the Sadhana Nilayam which today stands unrivalled in the South as a haven of peace, the very abode of Sadhana.

The Sadhana Nilayam (Ashram) stands on the banks of the sacred Akhanda Cauvery on the slopes of the Tiruvengoimalai, just opposite the Temple of Eengoinath.

The Ashram was opened by the Hon'ble Sri Omandur P. Ramaswamy Reddiar, the then Chief Minister of Madras. It has four Sadhana Kutirs where aspirants can live and strive to discover the latent Divinity in them. There is also a Bhajana Hall for common Satsanga. The locality has nature's rich blessings and God's living presence.

Swami Adwayanandaji, founder of the Ashram, is a great Gita Scholar and a savant of Tamil learning, who has distributed the nectar of spiritual knowledge widely in the South. His discourses are inspiring, thrilling and soul-elevating. Since the beginning of the year he has been touring South India, delivering his discourses on the Bhagavad Gita at various centres. He had also conducted regular classes on Gita at some centres.

Sri Swami Sankarananda, a direct disciple of Sri Swami Sivanandaji Maharaj is the present President of Sadhana Nilayam. He is a dynamic Karma Yogin, organiser and a Sanyasin of profound learning and wisdom.

Swami Nirmalananda, the Nilayam Secretary, who is now staying at the Sivanandashram, Rishikesh, is a zealous Sanyasin and a Tamil scholar.

Sadhaks who would like to visit the Nilayam are directed to get in touch with the President of the Nilayam.

The President, Sri Swami Sankarananda, is bringing out the Kanarese edition (monthly) of *The Divine Life*.

AFFILIATED BRANCHES

In continuation to the list published in

the July 1951 issue of *The Divine Life*, the following centres of the Divine Life Society have affiliated themselves with the headquarters for the current year.

67. Matunga (Bombay)
68. Jamshedpur
69. Singapore
70. Sirsi (N. Kanara)
71. Institute Camp (Bangalore)
72. Coimbatore (Dist. H. Q.)
73. Dharmapuri (Salem)
74. Pilani (Rajasthan)
75. Cannanore (Malabar)
76. Bhuvanagiri (S. Arcot)
77. Chepauk (Madras)
78. Kodambakkam (Madras)
79. Gumla (Ranchi)

FREE LITERATURE

In accordance with the principal object of the Society, viz., the dissemination of spiritual knowledge, the following branches are regularly bringing out monthly leaflets and booklets containing the teachings of Sri Swami Savanandaji Maharaj for free distribution. A few of the leaflets are however nominally priced to meet the printing charges.

Taskar Town (English and Tamil); Virudhunagar (English and Tamil); Chepauk, Madras (English), Kirkee (English); Park Town, Madras (English); Tiruchirapalli (English and Tamil); and Arsikere (English).

BRANCHES TO NOTE

Those branches that have yet to submit the following particulars are requested to do so at their earliest:

(1) Date of inauguration; (2) Name and address of the office-bearers; (3) Activities, special and routine; (4) Names of the active members; and (5) Equipments.

All branches are requested to keep the headquarters informed of their activities through monthly reports, without fail.

Reports from branches will be published in these columns subject to availability of space and importance of news.

THE FOUNDER'S SIXTY-FIFTH BIRTHDAY CELEBRATION

THE sixty-fifth birthday of His Holiness Sri Swami Sivanandaji Maharaj was celebrated with grand eclat at the headquarters of the Divine Life Society, Ananda Kutir, Rishikesh, on the 8th September 1951. The celebration was preluded on the 7th by the morning prayer service. Explaining the technique and significance of meditation, Sri Swami Krishnanandaji, Jnana Yoga professor of the Yoga-Vedanta Forest University, said that the necessity for proper understanding and inwardness in the form of Vairagya and Abhyasa in the process of purification and concentration of consciousness were of prime importance. There were discourses by learned speakers on Upanishads, Bhakti, Synthetic Yoga and Sadhana in general, during the afternoon and the evening sessions. Sri K. Sabharatnam, M.A., LL. B., gave a brilliant exposition of the three stages of meditation, viz., the outward, the inward and the transcendental; Sri Swami Sadanandaji, professor of the Yoga-Vedanta Forest University, gave an exposition of the synthetic nature of the Yoga that is taught in the Bhagavat Gita; and the learned English scholar, Sri Duncan Greenlees, M.A. (Oxon) also spoke on the occasion.

Nearly a hundred Sadhaks from all parts

of India, belonging to almost every walk of life, as well as numerous Mahatmas from the City of Saints, Rishikesh, attended the celebtation.

The main function on the 8th was commenced with prayers, peace chants, adorations to the Brahmavidya Gurus and meditation in the early dawn, which was followed by Prabhata Pheri with Maha-mantra chorus, in spite of a slight drizzle. The importance of Guru Seva and the need for having a correct conception of what is meant by a Guru were emphasised by Sri Swami Venkatesananda, during the morning prayer service.

The worship of the Guru and the performance of Ayusha Homa (havan) constituted the next item of the programme, which began at 9.30 a.m. The havan was performed by the elite of the local priests at Sri Viswanath Mandir and the Puja was conducted at the Bhajan Hall, where Kirtans and Bhajans of various kinds were sung and succeeded by a thrilling discourse by Sri Atmanandaji of Rishikesh on the significance of birthday anniversaries. After this Sri Swami Sivanandaji Maharaj himself sang several instructive songs, giving through them the gist of Yoga Sadhana. The function was concluded with Archana, Arati and Shanti chants.

At noon there was a large-scale feeding of the Mahatmas, Sadhaks and the poor.

The participants of the celebration again gathered at 3.30 p m., at the Yoga Museum, when they had a laconic but thorough glimpse of various Yoga Sadhanas through instructive illustrations, charts and other priceless articles, all of which were explained in detail.

This was immediately followed by the afternoon session, commencing with the usual Kirtans and Bhajans, when Sri Darshanacharya Sri Raghavacharyaji, founder of the local Sanskrit College, spoke on the glory of saints, emphasising how Sri Swamiji Maharaj, as a typical Mahapurusha, has demonstrated to the world the greatness of a saint who personally undergoes sufferings, practises Tapas and gives the fruits of his spiritual meditations to the seekers of knowledge everywhere. After Sri Raghavacharyaji there were many other speakers who gave expression to their sincere love for Sri Swamiji Maharaj. Sri Swami Chinmayanandaji, who was the last of the speakers, inculcated that the aim of Sadhana and divine love is union with the Sadhya, the object of love. Speaking on the central meaning of spiritual Sadhana he hinted that the Vedantic method of approach contains the elements of all other methods in a transfigured form, and as such it was not antagonistic to others.

The night programme consisted of a pantomime play of Sri Swamiji's life, which was enacted under the brilliant direction of Sri Swami Chidanandaji, General Secretary of the Society. The celebration concluded with a movie show of Yogasanas and the Swami's recent all-India Tour.

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DURGA PUJA

The Sivanandashram is celebrating the sacred Navaratri from 1st to 9th October 1951. The nine-day programme includes worship of Devi according to Sastric injunctions, Swadhyaya of Durga Saptasati, Lalita Sahasranama and other scriptures, common-prayer, havan, Kirtan, Upadesh and feeding of Mahatmas and the poor.

TO OUR READERS

By the grace of God, Almighty *The Divine Life* will soon enter the fourteenth year of its sacred service in the dissemination of spiritual knowledge. Our grateful thanks are due to all of you, who have continually supported and co-operated with us in furthering this glorious mission. We trust you will continue to extend your generous support in the coming years by renewing your subscription to the journal for the next year.

TO THE MEMBERS AND BRANCHES

The members of the Society are also requested to renew their membership for the coming year. Since three years all our members are being regularly supplied with choicest and latest writings of Sri Swami Sivanandaji Maharaj and other learned contributors through *Wisdom Light*, the subscription of which is covered by the membership fee (Rs. 2 annually). The new members are required to pay an admission fee of Rs. 5 (for the first time only), which will cover the cost of a Sadhana Set, containing one of the principal works of Sri Swamiji, a Japa Mala, etc.

The branches of the Divine Life Society may please renew their affiliation with the headquarters for the coming year. An affiliation fee of Rs. 10 *per annum* is levied to cover the subscription fees of *The Divine Life* and *Wisdom Light*, as well as the postage for periodical despatches containing free literature.

All contributions to be addressed to the Secretary, Divine Life Society, Ananda Kutir Post, Rishikesh (U.P.)

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Further particulars can be had from :

The Secretary, **DIVINE LIFE SOCIETY,** Rishikesh.

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